

THE CHRISTIAN SUN.

IN ESSENTIALS, UNITY; IN NON-ESSENTIALS, LIBERTY; IN ALL THINGS, CHARITY.

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, a sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of fellowship or membership.
5. The right of private judgment and the liberty of conscience, the privilege and duty of all.

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FACTS AND FIGURES.

When God intends to fill a soul, he first makes it empty; when he intends to enrich a soul, he first makes it poor; when he intends to exalt a soul, he first makes it humble; when he intends to save a soul, he first makes it sensible of its own miseries, wants, nothingness. —*Christian Standard*.

†††

Foreign missionaries resident in Japan are now granted passports to reside outside of foreign concessions, on the ground that they are "employed in church work"—a concession which has hitherto been given only to teachers. Coming at this time, it indicates special appreciation on the part of the Japanese Government of the beneficial influence of the missionaries.

†††

Miss Carter, of Japan, tells of a kindly Christian Japanese woman who came to her

with a girl baby which she had found in a ditch, where it had been left by its father, as thousands of others have been thrown, because it was "only a girl." In begging her to take and care for the naked child, covered with mud, the poor woman said: "Please do take little baby; your God is the only God that teaches to be good to little children."

†††

It is related of the late Dr. Hodge, of Princeton Theological Seminary, that he once asked a student for a definition of eternity. The student, after some hesitation, replied that he used to know the definition but had forgotten it. "O my, my, my!" exclaimed Dr. Hodge, bringing his hand down forcibly upon the table. "What a calamity! The only man in the universe that ever knew what eternity is has forgotten!"

†††

At a missionary meeting—the first held in New Guinea—a few months ago, one of the speakers picked up a spear and said: "This used to be our constant companion. We dared not to go to our gardens without it; we took it in our canoes; we carried it on our journeys; we slept with it by our side; and we took our meals with it close at hand; but, he added, "we can now sleep safely because of this," holding up the book of the Gospels. "This book has brought us peace and protection, and we no longer require the spear."

†††

Dr. J. L. M. Curry: "If you have a son and a daughter, and only one can be educated, educate the daughter." That reminds me of what a missionary among the Indians once told me. At first, he said, we educated the boys only. They married wives who were ignorant and their children were but little better mentally and morally than those of the wholly uneducated. After a time they tried the effect of educating the girls and the result was so marked in the improvement of the next generation, that said he, we would give the preference to the girl every time, if the education of either sex had to be neglected. Society rises no higher than the home. Woman makes the home. Educate woman intellectually and religiously and you insure pure and happy homes. And so, better neglect the education of the boys than of the girls. So says President Barrett.—*Ex.*

†††

The total number of inhabitants on the globe is estimated at 1,435,000,000. There

are 3,064 languages known. The total number of religions is 1,100. No nation has ever been found which is entirely without religious ideas of some kind, be they ever so crude. There are 432,000,000 adherents of Christianity. The Roman Catholics number 208,000,000; the Greek Orthodox Church, 83,000,000; the Protestant Churches, 123,000,000. Besides these there are fully 100 sects with 8,000,000 followers. Of the non-Christian peoples the Jews number about 8,000,000; the Mohammedans 120,000,000, consisting of three divisions—Sunrites, Shuites, and Wahabites, and fully seventy smaller sects. These constitute the monotheistic religions of the globe. The rest are heathen and polytheistic, numbering altogether 875,000,000 souls. The strongest of the heathen religions, numerically, are Brahmanism, with 138,000,000 devotees, and Buddhism with 503,000,000. The other heathen religions have 125,000,000 adherents. In other words, there are on the globe more than 1,000,000,000 non-Christians.—*Christian at Work*.

†††

The importance of conduct is not in *itself*, so much as in what it *means*. There is no inherent value in our mere doings. They are but signs of what we are. If we do the right things with the right motives and in the proper spirit, well and good. We shall be rewarded, not for the things done, but for the heart which prompted the doing of them. It is *we* who are judged *according* to our deeds. They declare and show our inward state and character. If we are pure and holy and good, if we are sincere and guileless, if we really and heartily love God and our fellow-men—all this will necessarily express itself in corresponding conduct. But alas! we may ape this conduct; we may substitute it for those inner traits of which it should be the true exponent; we may simulate a virtue that we do not possess, and impose upon ourselves and our brethren, by exhibiting the galvanic contortions of death in place of the spontaneous movements of life. We have listened to many sermons, many excellent sermons, on "What must I *do* to be saved?" To those who are out of Christ, and seeking to find him, these discourses are appropriate and necessary. But for Christians, for those who have *done* the things that made them Christians, there is another, a more absorbing and momentous subject: "What must I *be* to be saved?"—*J. S. Lamar, in Christian Standard*.

WANTED!—One copy of the CHRISTIAN SUN for June 10, 1891, in good condition, to complete file in the SUN office for binding. If you have one please send it. Address

CHRISTIAN SUN,
Raleigh, N. C.

The Days of Childhood.

SCOTT F. HERSHEY, PH.D.

I have been thinking about the delights of childhood. Several little incidents, as well as some readings, have directed me to some delightful reflections upon these opening mysteries of unfolding character in the home. The home that has no child has not the flash of the sunlight, and the sparkle of the dew, and the ripple of the water, to turn life into its most tender and happy channels. I would rather have a home with a child in it, than have the gold of the Montanas in the chests and the pearls of the Ceylons on its mantles. I would rather hear the bewilderingly funny prattle of a small child, than the equally bewildering talk of a philosopher. I would rather hear the musical laugh of a little child I know, than the finest worker or Solomonic sounding forth in any parlors. I would rather do my work under the stimulating charm of the hilarious noises of a child in the house, than under the sound of the rushing mountain stream, or the low soothing melody of the deep woods, ten-thousand sounds on a summer day.

One of the many delights of children is that of the exceedingly funny things they say. In my own experience with children, I have met with some of these which I put now, for the first time, in print: I knew of a small boy in Chicago who was delighted beyond measure one day, when a small fire in his father's house brought the firemen and the engines, "Say," he exclaimed to the first fireman he met, "Say, if there should be a big fire here, and you 'uns to save things, please don't save my winter flannels, for they tickle me!"

Equally prompt to the exigency of the occasion was a small lad of four, who, at his mother's knees was saying his prayers, meanwhile his baby brother in the mother's arms was pulling his hair and pounding his head. Our boy endured the trial until he came to point where he was expected to pray for the baby, and then he departed the regular form and broke forth with: "And God bless this frisky little fellow and make his hands gooder."

I once had in my congregation a lady whose five year old boy always accompanied her to the morning service. It was the mother's custom to have the child remember the text. The walk home was devoted to teaching it. One morning I preached on the passage, "In my Father's House are many mansions." That day at dinner the lad was asked if he could tell the text. Now it so happened that two single sisters of the mother were visiting the family. They were charming Kentucky girls. They had hosts of admirers. "One little boy thought quite a bit, and then an-

nounced he could tell the text; and this was his version of it: "In my Father's House, are lots of mashers; if you don't believe it, come and see."

At the sea shore the other week a lady and her little girl of half-dozen summers were stopping at the same cottage with my family. We had with us some lady friends who generally accompanied us in our walks, boating and fishing. Near by me in the yard one evening stood little Gracie, a child of bewitching beauty of face. She overheard me remark, "I should have to call my wife." With a thoughtful look, as if she had been trying to solve some problem, she inquired, "Who is your wife?" I said, "Why Gracie, Mrs. H— is my wife," This she quickly followed by, "Is one all you have." "Is not one quite enough, Gracie?" By this time I—or rather the child—was entertaining a small audience of a dozen or more—better than ever I entertained with a lecture. To my test question the child gave a bland look, but in an instant replied, "Oh, I thought you had three or four."

To turn for a moment to another side of childhood. I have been much interested by a late article in *Lippincott's Magazine* by Richard Henry Stoddard, on the blunder we make in teaching children how to read, while we fail to teach them to read—that is to read good and useful reading. The reflections on this are worthy of wide circulation.

It is interesting to see how children at a very early age will appreciate much of the best and greatest of literature. An intelligent child of four years will listen with the interest and fascination he would give to a nursery tale to certain passages out of Shakespeare; as for instance the stirring scenes of the witches in Macbeth; or the marvelous passages in Virgil where the cave of the winds or other picturesque objects are described, or events narrated; and the rudimentary comprehension the child will give will be the beginning of the growth of literary taste and appreciation. The writer of this recalls the vivid pleasure with which as a child of five or six, almost the entire books of Virgil in Pope's translation was heard as read aloud in a father's tender, arduous care, to seek the early cultivation of literary taste. Much of Shakespeare, portions of Dante, eloquent and noble passages from Burke and Macaulay, fragments of tales by Goethe, poems of stray stanzas from Tennyson and Mrs. Browning, were all made parts of the juvenile regimen, and the result of such early training in childhood is that one grows up unconsciously attuned to the atmosphere of high thoughts and with susceptibility at least to that which is refined and choice in the world of ideas.

The home life should not only teach the child how to read, but teach it to read; give

to it familiarity with the great names and the great masterpieces of literature. Such teaching is like planting a seed that germinates in spiritual life. To a great degree it precludes the possibility of evil tastes. It almost of itself invites happiness in after life, for there is no happiness like the following out of pure and elevated tastes in thought and in action.

Instead of filling children's minds with unmeaning trash and nursery jingles, give them of the best that literature offers, and the result will be the elevation and the strengthening of all their future life.

Washington, D. C.

The Lessons of Experience.

"Crosses grow anchors, bear as thou shouldst so Thy cross, and that cross grows and anchor too."

Precepts and instructions are useful so far as they go, but the hard facts of existence have to be faced to give that touch to character that will enable it to stand firm in trial and temptation and to bear the wear and tear of actual life. Contact with others is also necessary to enable one to form a proper estimate of his own capacity for those who would be, or do, something in this world must first understand themselves, then they can the more easily understand the good and evil in others.

The whole of life may be regarded, as a school in which we are the pupils. We cannot understand many of its lessons or know why they are given, yet we must accept and learn them with patience, recognizing that they too are divinely appointed. Still it rests with us, to what extent we profit by these lessons, how much we gain in wisdom, courage and self-control—patient submission and trust in God.

As we pass through life many dark vistas open upon us, but happy indeed are we if we have learned the lesson of a cheerful heart. It was a saying of Milton "who best can suffer, best can do," and it is true misfortunes often prove blessings in disguise.

Perfect happiness is not to be expected here, life all sunshine without shade, all happiness without sorrow, all pleasure without pain, were not life at all. Take the lot of the happiest, it is only a tangled skein made up of joys and sorrows, the joys all the sweeter because of the sorrows. Even death itself makes life more worth living; it binds us more closely while here.

The wise person gradually learns not to expect too much from life, and while strong for success he will be prepared for failures. Yet, life is, to a great extent, what we make it, despite its failures, if we regard it as we should, if our views of it are elevated, if we leave out self and strive for others, good, it will be joyful, hopeful, blessed.

We have only to do our duty in the sphere wherein we are placed. There is no true pleasure but in its accomplishment. It is

the end and aim of the highest life. Duty first to God and then to man, for we can not do our duty to man without first having done it unto God, then when we have finished our work of necessity, of labor, of love, or of duty, the last leaf will be turned and the lesson complete, for,

"Be the day weary or be the day long,
At length it ringeth to even song."

And who, save God, shall call us to our reckoning.

I. H.

Burlington, N. C.

Spare Moments.

How many of us know the value of one spare moment? Very few, I must say. Spare moments are the gold dust of time. They are a priceless treasure when rightly used, but a terrible curse when abused. Too many of us allow these golden moments to pass heedlessly by, unconscious, it seems, of the fact that we are responsible for each of them. Some day doubtless we will regret it. We should use them to the very best advantage. It is a duty we owe to ourselves, to society and to our God. Habits of idleness fixed, cannot be suddenly thrown off. The man who has wasted the precious hours of the spring-time of life finds that he cannot reap a full harvest in its autumn. There is never but one moment in the world at once and that is always taken before another is given. Who is it in a community who has done the most for their own and the general good? Is it the wealthy? No, it is the working class of people—those who are busy from January to December. The working man, however busy, always finds himself capable of doing something more.

The busy man can do one half days work while the idler is getting up steam to do one-half hour's work.

Give the busy man ten minutes in which to write a letter, and he will dash it off at once; give the idler a day and he'll put it off till next week. Time, like life can not be recalled. It has been written: "The hours perish and are laid to our charge." How many of these are on our past records! How many precious moments pass daily in which we benefit neither ourselves nor others. If we take care of the moments the hours will take care of themselves. We do not value time as we should, but allow many golden moments to pass by unimproved. We are idle during the day-time of life and ere we are aware of such the night draws near "when no man can work." We often wish we could recall the past, that we might live it over again. But alas! it is too late. Not until our locks are whitened by the frosts of years do we fully realize this sad mistake. Death often touches with a terrible emphasis the value of time. Such should cause us to reflect on the possibilities of life, to resolve to waste no time but to be up

and doing in a manner that will not only benefit ourselves but those around us. For what have we been created? Was it that we might have the pleasure of passing through this life "on flowery beds of ease"? No, each has a duty to perform and no one can perform that duty for us. Certainly, then, we are responsible to God for every moment we allow to pass unimproved. We should persevere and not allow the little trifling things of this life to over, come us.

I remember reading a fable in a reader of the hare and the tortoise which applies very closely to some people of the present day. We set out, we think, with a determination to accomplish great things. But ere long we allow ourselves to be overcome by trifles, and we sit down in despair and wonder why it is that we are not great, or why we can not accomplish this or that. *It is because we don't try.* That's it.

S. M. SMITH.

Elton College, N. C.

Missions.

An Essay read before Shallow Well Missionary Society, August 23, 1891.

Missions is a subject of which so much has been said, that it is almost impossible to write anything, that has not been heard time and again.

But I'm afraid we only hear a great deal of it, because we can't help but hear it, then it is forgotten, and we do not realize what a grand work it is and what a part each of us has in that work, as we ought.

Our main object just now is the Foreign Missions. Religion is the basis of civilization; therefore the heathen must be christianized, before they can stand on the plain of intelligence, progress, or civility, on which God intends they shall stand, and places upon, us one of the most sacred duties, to help them, who are not so fortunate as we, who live in a land where the Bible is the Book of books, out of their darkness to light, and to recognize Him their Creator and Protector, and that idolatry is one of the basest sins. We should regard it as a trust committed to our care, to enlighten them when it is in our power. And most of all, it is an imperative duty.

Should we simply make a display of selfishness, should we rest content in our own dear land, and never give one earnest thought to the human beings, far away, groveling in darkness?

But instead, let us go to work earnestly and faithfully, for the uplifting of humanity. And in so doing, fulfill our duty both to God and to man. Under the influence of one man in Africa, there are now thirty three (33) missionary societies, and in the field where he fell praying for the heathen, there are over forty thousand (40,000) members of various churches. Besides hundreds in seminaries preparing to preach, and thousands of

children and youth under Christian instruction and hundreds of thousands who have heard the gospel.

What a grand work for one man and what a reward will be his!

But let us not forget our Home Missions. "That ought we to have done and not left this undone" There are good causes all around us which we can help. Every day brings us opportunities for doing good. Many kindly words, friendly actions, little deeds of kindness, seem in themselves insignificant, but the fruits of them eternity only will tell. After some one else has improved their opportunities, then we can look back and see what we might have done.

But let us atone in a measure for our negligence in the past, by our ever willingness to lend a helping hand in the future. Our society is a medium through which we can help both "Home and Foreign Missions."

And now, after such ample means of doing good, if we let them pass thoughtlessly by, the great and momentous question is before us, What excuse shall we render?

ANNIE THOMAS.

Jonesboro, N. C.

Concerning Miracles.

There are not a few people who say that they believe that there is no good reason why God will not work miracles just as freely to-day as they were wrought in Christ's day. They say that if Christian people would only exercise strong enough faith and meet all other necessary conditions, miracles, more or less frequent, would be forthcoming. But it is forgotten by these people that the frequency of miracles in these days would hinder, instead of help, Christianity. It would be an evidence that spirituality of Christians was in a declining condition, instead of a rising and reigning power, and that it needed an extraordinary stimulant to bring it into heathful and helpful exercise. It is a token of spiritual weakness to be demanding "signs and wonders."

An able writer says:—"It is forgotten that, even in the brief ministry of our Lord, miracles were so frequent as seriously to imperil the cause at one time. He must leave the crowd, or they would take him for a sacred magician. When his disciples came back from their preaching tour they showed themselves dazed by miracles. They cry out, 'Lord, the devils are subjects to us!' But they say not one word about their preaching of the new gospel, or its effect on men's souls. The cause was endangered by the constant demand for a 'sign,' which these disciples were so eager to exhibit. Their hearers wanted wonder rather than truth, sign rather than salvation. If this was so, because of the necessary prominence of miracles during the three brief years of Christ's ministry, what would be the result of eigh-

teen centuries of growing frequency in miracles?" The result would be any thing but favorable to the strength, development and extension of Christianity.

The world needs something better than even miracles. It needs the steady exercise of a deep and loyal faith in the sufficiency and power of the gospel, and the witnessing work of live and consecrated Christians. Large and profound answers to prayer are now being granted in hundreds of ways, and the conversion of tens of thousands is a blessed breadth of miraculous power, which should be enough to stimulate to greater activity the Christian world to-day, and lead many more to Christ.

C. W. WETHERBE.

An Interesting Letter.

NEW BERN, N. C., Sept. 1, 1891.

DEAR BROTHER:—I have read your paper with pleasure and profit since I have been a subscriber. I am in accord with many positions, doctrinal and otherwise, that have been penned by yourself and others. The motto of your journal is as good as the best. I do not see why any person who desires to be simply a Christian, to work for the Master's kingdom, the conversion of sinners, and the union of Christians, object to the five Cardinal Principles as given on the first page. They are broad enough and narrow enough, just comprehending the entire word of God. Nothing less than God's word is sufficient for the government of God's children, and anything more is too much. This I conceive to be the teaching of Paul, "the wise master builder," to his son Timothy. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

The man of God, I conclude from this one statement of Paul, needs nothing more and he who would ask more or desire less tacitly admits one of two things, he is not a man of God, or that he does not believe what Paul says.

The Word of God, if it teaches anything, teaches that Christians should not be divided, broken into fragments, warring against each other. Denominations instead of being a blessing to man as some religious teachers say are a curse and all Christians ought to use all their power to produce union rather than foster division. "He (Christ) is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." Col. 1:18.

Christ prayed for the union of his people, and every man who labors to keep the people of God divided, is fighting against God, the interest of Christianity, the salva-

tion of sinners, and is therefore to some extent, sowing satan, for, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." Matt. 12:30.

It is a fact fully demonstrated that Christians can never be united upon human creeds and prayer books, and were it possible, it would be a union rejecting the word of God, and would in consequence thereof be a union without divine authority. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:48.

Seeing as we do, that the word of God, and the word of God alone, is the only basis of Christian union, is it not the duty of those who are agreed on so many things to take steps to remove the things on which they are not agreed, giving up *everything* that is not taught in the word of God either by precept or command? By thus doing, a mighty army for Christ and the union of God's people could be organized, and the walls of sectarianism would fall before the sound of the divine war cry as did the walls of Jericho at the sound of rams' horns. Faith in Christ would begin to take root in the hearts of men as never before. The world would begin to realize, as it never will under existing circumstances, the power of the religion of Jesus Christ as a lever turning men to God. For such an end let us labor and pray.

I. L. CHESTNUT.

One by One.

One by one they leave us, Oh! they are gathering on the other shore so fast. A vacant place around our fireside, a missing one from our circle. When we gather, oh, how we miss that face that was all smiles and brightness when last we met! How still and cold that form we gaze upon with breaking hearts! How peaceful is the repose, no pain, no throbbing temple, nor scorching fever! Sweet must be, so quiet a repose, the pain, fever, all gone—the body is so still, while the soul has gone to its long, and eternal home.

Looking through my album, containing faces of many friends and loved ones, now and then I come to one who has gone to the other land. A face of youth in the first bloom of manhood—a dear friend whom God has called away. Memory rushes back and we remember the loved and lost with sadness. The many tokens of friendship and kindness, how we cherish them! We wonder why God has taken those who were so young, whose sun in life was just rising and casting such brilliant rays around. Sad, but God knows best, and though we can't understand we know that "He doeth all things well." While we miss them and there is a vacancy in our homes and circles of

friends, in heaven there is one mansion filled. That tired, suffering one is free from all pain, and happiness that we can't even imagine is theirs. One by one our land are going. Mother, God had a purpose in calling your child away. You will think of heaven oftener than before because those cherished so dearly are there. Their spirit is ever hovering near, bidding us come to them. God knows why he has taken the precious friends—we loved them here, we must love them in heaven. We sought their company while here, and we will strive harder to reach heaven, perhaps, on account of those loved so well being there. But, how hard to part with them and how much we miss them through the long, lonesome days! We can not keep back the tear, nor help the swelling of our aching hearts. In God alone can we find comfort. Oh, Saviour, keep us holy and at last bring us to our home with thee and them!

"Beyond the dark mysterious river,
In Heaven's fair land,
Close to the Throne of the Redeemer,
Our loved immortals stand."

"They leave us at the mystic river
And one by one
They gather in the Father's kingdom
Safe and happy then."

What a blessed assurance to know, to feel, that there is a home for the weary ones; that beyond the dark river is a beautiful land filled with the pure and good, and only happiness reigns. Often my heart yearns for that country so fair.

Oh, could we tonight, get but a glimpse of that heavenly home, how eager we would be to join that celestial company! Could we behold our loved ones there in their perfect happiness and beauty! we could but wish more devotedly to live nearer God! True we can not behold with the natural eye, but with the eye of faith we may realize something of their joy, and trusting in God, may one day meet them to part no more.

S. A. A.

Gladstone's Advice to Farmers.

A few years ago Mr. Gladstone, speaking to the farmers in a Scotch district where agriculture was greatly depressed, asked them why they did not try the production of jam for the city market. He pointed out that the small fruits from which this luxury could be compounded would grow well in their soil, and that for such goods there was always a good market. The Tory editors laughed at Mr. Gladstone's kitchen economy, but the Scotch farmers took the matter seriously and have found their profit in it. A large and productive industry has sprung from the old statesman's suggestion. It is along some such lines as these that the farmers will most surely draw to themselves a large share of the surplus wealth of the country. That surplus is abundant, but all sorts of people with keen wits and strenuous energies are competing for it. Those who have it are ready to exchange it for gratifications of various sorts. The problem is to please them.—*The Forum*.

THE PASTORS' PAGE.

"Plan your work, and work your plan"

The Waverly, Va., Meeting.

DEAR SUN:—We have just closed a series of meeting at Waverly, Va. Rev J. L. Foster of Raleigh, N. C. assisted me and did nearly all the preaching. His efforts were highly spoken of and appreciated by the people generally. We had only one confession and one addition to the church. It is believed by many, that if the meeting could have continued a week longer, with night services, there would have been a large number of confessions, as many were apparently under conviction when the meeting closed. It rained every day and on Tuesday the rain fell in such abundance that we had no services at all. There are others to unite with the church soon.

M. W. BUTLER.

From Rev. E. T. Iseley.

We protracted our meeting at Hebron, third Sunday of July. Rev. A. F. Iseley, assisted me. There were some professions of faith in Christ. Three united with the church. This church is working well. They are re-seating the church which will add much to its looks and comfort.

Our meetings came off at New Hill the first Sunday in Aug. and week following. The church was much revived, only one united with the church. Rev. A. F. Iseley was with me and he did some good work which was much appreciated.

Bro. A. F. Iseley went with me to Bethany on Saturday 22 inst. to commence the meeting there, but owing to the rain we had to close the meeting.

They have been at work in their church and think they will be able to finish it by conference; they will have a good house when completed.

E. T. ISELEY.

Burlington, N. C. Aug. 31, 1891.

Good News From Alabama.

DEAR BRO BARRETT:—I'm glad to give you and your readers of the SUN a short account of the work done and being done in a portion of the Ga. & Ala. Con. On Saturday before the 3rd Sunday in July, Bro. T. H. Elder and myself run a meeting of six days at McGuires Chapel for Bro. Hunt, he being down with fever; which resulted in fourteen additions to the church. Friday before the 4th Sunday in July, meeting began at New Hope and run nine days which resulted in 25 additions. I spent two days during this time with the M. E. Church at Lane's Chapel, where we had a good meeting (the pastor being too feeble to conduct the meeting.) On the 1st Sunday in Aug. I went to a school house at Chapel Hill, conducted a meeting of five days with about forty conversions and nine additions. Rev. J. D. Elder went at the same time to the Sands mountains and spent three weeks in meeting. He went to Center Point the 3rd Sunday in July and held a five days meeting with grand results. T. H. Elder and J. W. Elder conducted a meeting at Pleasant Grove the 1st Sunday in Aug. for six days, which resulted in many conver-

sions and five additions. I began a meeting at Union Grove Saturday before the second Sunday in Aug. and held on for five days, without teen additions to the church. Bro. J. W. Elder conducted a meeting at Antioch at the same time with twelve additions. Also Bro. T. H. Elder held a seven days meeting at Bulah with five additions. Bro. J. W. Elder went to New Harmony and held a seven days meeting with nine additions. On the 3rd Sunday I went back to McGuires Chapel and held a two days meeting with ten additions. I returned home Monday morning after the 3rd Sunday and found they had sent for me to go to the Roberts school house where they were holding, a union meeting, it continued till Wednesday night with twelve conversions. Last Saturday we all met at New Hope (headquarters) and began another meeting at this place which is still in progress, 12 additions up to this writing. Total 115 additions and over 200 conversions. We are made to exclaim: The good is great in Zion, and glory be to His name.

H. W. ELDER.

Milltown, Ala., Aug. 25, 1891.

Damasens Gates Co., N. C.

For some weeks past I have been looking for an article in the SUN from the pen of our pastor, Rev. H. H. Butler, giving an account of our protracted meeting, but perhaps he has been too busily engaged in revival work at other places to write for the SUN's readers.

The first Sunday in August Bro. Butler began a series of meeting at old Damascus. We had a large congregation and a most enjoyable service. Before preaching Prof. E. L. Moffitt of Elon College favored us with a most excellent Sunday School address, concluding with appropriate remarks in reference to the College, setting forth the many advantages and valuable features connected therewith. His remarks were teeming with general and important information, making a fine impression on the minds of the hearers.

Already one young man has gone to Elon, others will go soon, while many are anxious to go. At the conclusion of his remarks Bro. Butler preached a grand sermon in which he made an earnest appeal to the unconverted, warning them of the danger to which they are exposed, and pleading with them to turn from their wicked ways and flee the wrath to come.

Monday was rainy and we had no meeting. Tuesday afternoon a large congregation assembled and was greeted by the pastor and Rev. C. J. Jones, Jr., from Berkly, who preached for us from the question, "What think ye of Christ?" Mr. Jones gave a thrilling account of the arraignment, persecution, mock trial and the execution of Christ, calling on the congregation to constitute the jurymen, and after throwing aside all the witnesses that were Christ's friends, he proved His innocence by the evidence of His enemies. Reader, What think ye of Christ?

On Wednesday, Thursday and Friday, we had all day meeting. Bro. Jones remained with us and did the preaching except on Thursday afternoon, what the pastor Rev. H. H. Butler made one of his finest efforts.

The Holy Spirit was manifested in great power, 49 souls were happily converted, and 26 united with the church during these meetings.

We trust that great good was accomplished, and that the spiritual condition of the church was greatly revived. Bro. Jones is a grand preacher and an earnest laborer in the Master's vineyard. Our thoughts revert to his solemn warnings, his thrilling descriptions, his sound reasonings, his convincing arguments, his earnest appeals, his eloquent discourses, and his thoroughness in every effort. Surely he is a workman that needeth not be ashamed. We will not forget Bro. Jones, he has won our admiration and we would be glad to have him come to see us again. May Heaven's richest blessing rest upon the efforts that have been put forth at this place.

L. L. L.

Elon College Notes.

Vacation has passed and many are the changes that it has wrought. It is true that we are at Elon again—quite a number of us, but some are missing. The changes of time, the vicissitudes of fortune, have called some familiar faces that were with us last session to do battle on the arena of life and wherever they are and in whatever they may be engaged, we of Elon, both teachers and pupils, send our greetings and best wishes and also the assurance that those familiar faces are not forgotten and that the friendship, esteem and respect so warmly cherished are not dead. But, however scattered we may be, we can all have the same grand purpose, the same motto ever before us, and by so doing, keep up a warm fellow-feeling and continued sympathy. That motto should be work, work—work to find out our duty and then work to perform that duty with all our might, energy, mind and soul. The world does not deal out success to a person without some effort—continued and renewed effort—too on the part of that person and schools and college do not deal out learning in "chunks" either without work and a great deal of it on the part of the student. So we sincerely hope that we have all assembled here for work, and that no students will ever, in the future, have to look back upon the coming session with regret and say that the noble purpose for which he came here and the grand object and aim his parents had in sending him here was ever lost sight of. If we can keep this motto, this object ever before our mind, we will have a successful and pleasant session. For the past week the weather has been very inclement rain nearly every day, and of course this had quite a depressing effect—especially on new students—and not a few little homesick. But now the regular work has begun and in a few days the sun will shine and all will be merry as we go about daily tasks. Some from a distance are about to decide we do not have fair weather and sunshine up here, but we do have both and they will see it, too. Opening so early and then the inclement weather all the week have kept quite a number away who are to join us. We expect our number much increased this week and next. Mr. A. T. Lee of Franklin, Va., who came at the opening to put his son and daughter in school remained with us for a few days and his presence was much appreciated and enjoyed. We were glad to learn that he was much pleased with the school and his visit here. We are always glad to have our friends and patrons visit us—come and see for themselves. We hope many of them will visit us during the coming year. We enjoy such

visits and believe there is much good derived therefrom. We had regular church service yesterday. Preaching by Dr. Long. The Y. M. C. A. and the Sunday school have both been reorganized and begun their work for another year. Thus our work here has begun. How it will continue? what the end and the result will be? are the questions we are now to busy ourselves about. Let us do our duty and look after the causes, God, the all-wise and omnipotent, will do His part and look after the effects and in Him we shall confide for strength, guidance and wisdom.

J. O. ATKINSON.

August 31, 1891.

From Rev. H. H. Butler.

DEAR BRO. BARRETT:—I am now at home almost broken down from hard work, during the past five weeks. I am glad to say that the good Lord has been with me and blessed me in all my efforts to do good. I have held three meetings in my own field of labor; one at the following churches: Cypress Chapel, Damascus and Oakland. We had about one hundred and sixty-four conversions and ninety-five united with the churches and there are others who will unite with these churches at my next appointment. I was with Bro. Kitchen at Liberty Spring, there we had a good meeting. The Lord was there and greatly blessed his people. Bro. Kitchen was with me at old Cypress, and he worked like a man. God bless him.

Rev. C. J. Jones, Jr., was with me at Damascus. We had a good meeting. Bro. Jones won many warm hearted friends around old Damascus. God bless him and may he live long to work for Jesus; my field of labor has been greatly revived. We give God all the praise.

Last week I was with Rev. J. W. Barrett at Franklin, Va. Bro. Barrett is a fine preacher and an earnest worker in the vineyard of his Master. He is greatly beloved by his congregations and therefore with the co-operation of his brethren, he is doing a grand work for the Master. God bless him and his dear family. I shall always feel interested in Bro. Barrett and his work. It was my pleasure when he was a mere boy to lead him to the altar of prayer, where he found Jesus precious to his never dying soul. I trust I shall meet him and the many hundreds whom I have pointed to the Lamb of God who taketh away the sin of the world in Heaven.

Bro. Barrett had a good meeting in Franklin. I was sorry to leave him and the many good friends, but it being my communion meeting at Cypress and my baptizing at Damascus, Gates Co., N. C., in the afternoon, I was compelled to bid them farewell. God bless the people of Franklin. H. H. B.

Windsor, Va., Letter.

As had been previously announced the laying of the corner stone, for christian church at Isle of Wight Court house was done September 1st, with very impressive masonic ceremonies. D. D. Grand Master, James E. Sebrell of Southampton Co., Va., conducted the service in a most beautiful and sincere way. Black Water Lodge No. 134 with brethren from sister lodges laid the corner stone. Frank Snipes, W. M., W. H. Dowell, S. W., James Clark, J. W., leading in the work. At the close of the work done by each brother who had been appointed a suitable masonic hymn was sung

by well trained voices which blended in rich, soft music, delighting every ear and charming every soul until its lingering melody floated away on the breeze which wafted so pleasantly on that lovely September day.

The stone was a beautiful brown with the simple inscription: "Christian church, Sept. 1st, 1891." In it to come down to future generations, was a copy of CHRISTIAN SUN, some business cards reveal peices of United States coin bearing date of 1891, and many other articles. This service being ended the large croud went in front of the hotel where seats had been prepared under the thick shade of the poplar and maple trees. On the porch with Dr. C. J. Jones set District Deputy Grand Master James E. Sebrell, Revs. W. W. Staley and H. H. Butler the members of the choir, and other interested ones. The elevating strains of music vocal and instrumental brought the people to their seats, and hushed all voices into living silence. Then Bro. J. E. Sebrell in a beautiful way introduced Rev. C. J. Jones, D. D. pastor of the Christian church, Norfolk, Va., Dr. Jones took for his subject the stone of Bethel which Jacob "set up for a pillar" using the words, "and this stone which I have set for a pillar, shall be God's house." I can say with pleasure that this able, simple, earnest preacher of the Gospel never spok with more ease eloquence and power than on that splended occasion. He did great honor to the masonic order, to the church he represents, and to himself on the first day of September last. Any attempt at giving a mere outline of his matchless address is needless. A grand man discussed a grand subject in a masterly manner.

J. T. KITCHEN.

Windsor, Va., Sept. 5th, 1891.

The Virginia Valley.

DEAR BRO. BARRETT:—The present letter will be the last one of the series belonging to the present year, unless great success attends our meeting at Antioch, which was to have commenced this evening, but did not owing to a heavy rain, that began before sundown, and which gives no signs of ceasing now at 11 P.M. of Sabbath night.

Well, I am sorry to have to say King Alcohol won the battle, at the late "Local Option" contest in the Linville District. Such elections are wonderful revelations of character not only of individuals but also of communities. One precinct (Mountain Valley) that holds the members of four, if not five churches, cast a solid whiskey vote! God pity that people, for they surely need it, though I fear they will meet his just judgments rather than mercy. I am happy though in the thought, that so far as I know, not one member of the Christian church cast a "wet" vote. If they did I hope I will never know it. Query—Is there a minister in the Christian church, that would accept the pastoral charge of those churches just referred to? If so, speak out!

I have visited the new church near the Plains, since my last letter. They have secured a temporary home. Delegates were elected to conference, and a unanimous vote taken on the retention of the writer another year.

They agreed upon the name Concord for the new organization, and I pray that concord may be lived by the members through life. On Saturday before 3rd Sunday was Bethlehem's quarterly meeting day. Well of all terrible storms the writer ever was in,

without shelter, the one of the afternoon of Aug. 15th beat them all.

Bro. Donovan, and I, were in a piece of woods and it seemed as if the trees must fall every moment. We escaped however without any injury, other than a complete wetting, not a dry thread in our clothing. Brother Rosenberger, and family, were also caught by it. So we spent no time, in waiting for the tardy; but went to work, and did what we could.

Delegates were elected to conference, and the board of officers, elected for the coming year. Owing to the U. B. camp meeting, being in progress near there, the Deacons, thought it best to postpone our communion service until some future time. For several years past, the communion of each year has fallen upon camp meeting Sunday at Brocks Springs; which is near enough to the church to destroy the congregation. In future it would be wise to have their last quarterly, in July, instead of August. No action could be taken at Bethlehem, in regard to a pastor, on account of the few in attendance, so the delegates, were instructed to co-operate with the delegates, of the other churches. We had a very pleasant quarterly meeting, at Linville, on the 22nd. A fair representation, in members, and perfect harmony, and love prevailed. One evidence of Linville's improved condition, is the unanimity of sentiment. I have no recollection of a dissenting vote, having been cast during the entire year; just ended. Advanced positions were taken at its last quarterly, which if accepted, by the conference, and carried into effect by the churches, will bring the finance of this conference, up to something near the standard of usefulness, and respectability.

The plan adopted at Linville is in brief this—Every member of the church shall pay one dollar, then whatever amount may be needed, above the sum realized, by the per capita, is to be raised from the freeholders, in proportion to the taxes, they pay upon their assessed valuation. This plan, if adopted, will distribute the burden in a just and impartial manner.

Linville church will entertain the conference the coming year. They are making some needed improvements to their property. They have torn away the old board fence, and replaced it with a splendid picket fence, of dressed oak pickets, and dressed cedar posts. The ladies deserve the credit for this much needed improvement, they have the money raised, and in the hands of a committee to purchase a communion set. And in this connection I wish to add a word of praise for the sisters, not only of this church, but also of the others. Antioch sisters are holding on to their Aid Society and if each of the other churches in the conference had a similar society, with as much interest and determination they might soon purchase a parsonage.

Owing to the press of closing up work, this letter has been delayed so that it will not reach you in time for your issue in Aug and so I will retain it here, and give some word of the progress of the meeting at Antioch.

Antioch, Thursday night Aug. 27th. Rain, rain, constant rain, seems the order of the day. On Monday afternoon I was disappointed when the 2 P.M. train came in and no brother Fleming on board. So I had to leave Linville at once for Antioch where I met a few that faced the threatened rain and tried to comfort and encourage the faithful ones who are always on hand. Tuesday still

showering. Bro. Fleming put in an appearance when my heart was almost fainting within me. He went to work with a will and energy that conquers all opposition and gave us a grand opening discourse based upon the church at Sardis "that liveth and art dead." About a score present. Wednesday we spent together with Father Burkholder, who had a very serious attack that morning which came near proving fatal. In the evening we started to drive to church and when about half way the rain began pouring down, and continued without abatement until after mid night, hence no service on Wednesday night. Thursday morning the sun came out bright and clear and our hopes began to rise, but alas, by noon the clouds began emptying themselves again. At the service to-night there were more present than any night previous and best of all two arose for prayer. O that the Lord may send us a season of refreshing from his presence before this meeting closes. Bro. Fleming is preaching with zeal and power and has a deep hold upon the affections of the people in this Valley. What a blessed thing it would be for the sake of the cause, if his health would permit his locating in this pastorate. And now a word of farewell and I lay down my pen and when next you read "Valley news." in your SUN there will be a different name signed to the communication from that of your humble servant.

Where I shall labor the coming year I do not know, neither do I care, so long as I am assured that it is the place where my Master wants me to be. I would not turn over my hand to secure the finest, or best paying charge in the world, unless I could also feel in my soul by the drawings of the Spirit that Christ had called me to that work. Neither would I refuse to accept a charge no matter how poor the pay, or hard the work, if I felt called to accept. So I close these letters from the Valley of Va. without any idea where my labors will be bestowed the coming year.

I have been called by three of the four churches and by the fourth so far as they could be heard from at quarterly meeting, and in only one church was there a dissenting vote cast. Heretofore, perfect unanimity, has been present in every charge I have ever accepted. I have done what I could. God knows that; 239 sermons in one year is all I am able to do, and more than I will undertake to do again. Through cold and heat, wet and dry, I have gone over mountains, rivers, valleys and plains, with my heart burdened with love for the cause of my blessed Savior, and to save the sinner from ruin. How well I have succeeded let the records of the churches show, 158 have found the Savior precious to their souls through my feeble labors. Suffering with a disease that is liable to call me to my reward at any moment, I have not closed my eyes in sleep one night until I had previously reviewed the events of that day and settled my account with my Master.

So beloved, farewell, may we all labor earnestly, each in his own proper station to build up Zion, and I now say if I have given offence to anyone in the church or out of it, I am unaware of it, and did not intend it, and if any such there be, I here, and now, ask your forgiveness even as I forgive, each, and every one, that have injured me in any way. In that far away home of the soul shall I not meet you my brothers and sisters in Christ our Master? Amen

Your brother,
D. A. BARNEY.

Linville, Va. Aug. 23rd, 1891.

Suffolk Letter.

September 1st, 1891, was the time for laying corner-stone of the new Christian Church in course of erection at Isle of Wight Courthouse, Va., and the ceremony was performed by Blackwater lodge of Masons.

Rev. H. H. Butler and myself left Suffolk early in the morning, and reached the place in time for the interesting services. The day was propitious, the attendance was large, and the occasion a success. The mystic rites of the mystic order attracted the attention of all, and the brown-stone box, containing a copy of the CHRISTIAN SUN, dated coins, and other things, and bearing the inscription "Christian Church, Sept., 1st, 1891," was placed. James E. Sebrell, Esq., D. D., Grand Master, was master of ceremonies. The house is forty-five by thirty-six feet, with a recess for the pulpit, a pitch of eighteen feet, curved ceiling overhead, already framed, roofed, and weatherboarded of good pine lumber and workmanship. The floor also is laid. It is the only church at the Courthouse, and seems to be well located for doing good. It is their purpose to press the work on to completion. After the ceremonies at the church, the Lodge and the congregation repaired to the hotel where they were seated and, after excellent music by the choir which had rendered appropriate praises at the church, listened to a charming and masterful address, appropriate in theme, religious in all its bearings, brilliant in conception, and eloquent in presentation, and delivered by Rev. C. J. Jones, D. D., of Norfolk. He is a master in the field of public speech and happy is the person or people who hears his voice. After the address the audience was invited to spend fifty cents apiece for a dinner which had been spread, and many did. Perhaps two-hundred persons partook of the dinner and ice-cream was also sold; so that quite a nice sum of money must have been realized, as well as a pleasant day spent by old and young. Rev. J. T. Kitchen merits the good-will of that people and has it too. He is growing in favor with them all the time, and hence the good work goes on. I met many friends and lovers of the Christian Church that day, and greatly enjoyed the occasion and will carry it in my memory as a step onward in the cause of gospel truth. The church, with all her failings, is the most generous and the most philanthropic institution the world has ever known. It is filled with the sweetest life, inspired with the noblest purpose, and spends itself in trying to lift up the fallen and to save the lost. The curious may not find all their questions answered, but the penitent may find peace for the soul. Sweeter than the kiss of mother to the waking babe is the sense of pardon as God impresses it upon the heart.

Mrs. S. L. Wellons has returned to Suffolk and will again make it her home. She is with Mrs. E. W. Beale for the present, but will soon go into her old home. It is a pleasure to her many friends as well as herself for her to be here. The further along the pathway of life we are, the more we long for home and the friends of other years; we love the generation of which we form a part and it is not strange that after awhile we long for the other shore, where most of them are. We never like to part company with those with whom we started the journey of life. The associations of early years will renew themselves on the fairer shore, and the remissions of heaven will open into joys that never die.

Miss Ella Beal will teach school in Low-

er Parish this winter, and the work will begin the first of October. The school will last eight or nine months.

Mrs. R. T. West has been on a visit to her mother's and Miss Effie Beal has returned home after a pleasant visit to Sussex.

I see in the SUN of last week that Rev. Sol Apple is quite feeble. He attended the meeting at Lebanon some weeks ago, and enjoyed himself very much. I spent the night of the 2d of August with him at his home, and at that time he was getting on very well; and his company was sweet and full of conversation about the Savior and his church. He has not grown old as many do; but he blends the hope and joy of the true Christian with declining years so completely as to make life here only the bright bud that will soon open into eternal bloom. That, it seems to me, is just what Christian experience should bring to all. The life of the Christian soul never grows old, though the body must.

The Misses Portlock of Norfolk County have been on a visit to Mrs. Portlock in Suffolk, but disappointed their friends by such a short stay.

Mrs. E. E. Holland and Mrs. C. E. Holland and the children are visiting relatives in the country. Misses Annie and Mamie Eley of Norfolk are visiting at S. Junius Carr's.

W. W. STALEY.

September 7, 1891.

Religion Is An Experience.

Take root in realities. Center your religious life in a religion of experience. A religion of ritual, a religion of tradition merely, a religion that rests its weight on speculations of the intellect, will not be founded on the solid rock of reality. It will take to itself the hazy, uncertain character of that which is remote from us and unreal. But a religion that builds itself on the life of the heart, that draws its inspiration from the throbbing impulses of spiritual experience is established on verities. If there is anything in human knowledge that is real, it is the knowledge we have of our own conscious life. The hopes, the purposes, the emotions that move us are the deepest realities we can know. And when this inner circle of realities is transformed under our sight by a power that is higher than ourselves, when our life is lifted up to a plane of being that transcends anything that we have dreamed of before, then we know we stand face to face with verities. We are rooted and grounded in truth. Religion, then, is not a speculation, not a theory, but a reality, an experience.

A slight conception of the extent of the British Empire may be gained from this: The fastest ocean steamer afloat would occupy more time in traversing the space covered by either the length or breadth of her Indian possessions than it does to cross the Atlantic. Extraordinary as the above may seem, British possessions in Australasia and North America are sufficiently large to cover India four and one-half times and over, and still leave enough of territory to cover the area of Great Britain and Scotland five times more.—Exchange.

The Christian Sun.

THURSDAY, SEPTEMBER 10, 1891.

REV. J. PRESSLEY BARRETT, D. D., Editor.

EDITORIAL PARAGRAPHS.

The SUN brings you a full measure this week.

We surrender editorial space largely to contributors.

Rev. H. J. Rhodes has a most interesting article in this issue, which we copy from the *Herald*.

Rev. N. G. Newman has an interesting article in this issue of business character, pertaining to the work of the Eastern Virginia S. S. Convention. Let all interested give it a careful reading.

Rev. S. S. Barrett of Berkley, Va., reports himself in good health and ready for work. If any of the brethren need his assistance they have only to confer with him. We are glad to hear of his good health.

Pastoral Visiting—does it pay? Rev. M. L. Hurley answers that question in this issue. He will give another article on the same subject next week. Let those who wish to open fire on his position get ready. It will likely be a lively discussion.

Rev. P. T. Klapp will, the Lord willing, attend the Georgia and Alabama Conference which meets with the church at Union Grove, Chambers Co., Alabama, on Wednesday night, Sept. 30. He will spend about two weeks with the brethren. Bro. Klapp is a splendid worker and a strong preacher.

THE DRUMMOND BOOK. Sept. 2, we ordered a supply of this book for our subscribers. In reply to order the publisher says: "We will fill your order from new edition which will be ready in a few days; we are many thousands behind our orders." We ask our subscribers to be patient—as soon as we can get the books we will mail them to those who are entitled to them.

We have just given our mailing list a revision, correcting errors, moving up dates, etc. Please examine yours and if you find any mistake in the date report it at once, please. The date on the slip of colored pa-

per following your name is your receipt. If it is wrong, your receipt is wrong and should be corrected at once, or it may give you trouble when you go to pay up next time.

Pastoral Visiting—Does it Pay?

MR. EDITOR:—Some time ago you requested me to write an article on pastoral visiting. At that time I did not feel physically able to do so, but now will comply with your request.

I know that many of the brethren in the ministry and the laity will not agree with me, yet I will give my honest opinion in regard to the subject.

After fifteen years' faithful service in the ministry as pastor, I am compelled to say that the *present system* of pastoral visiting in the country does not pay. I assign for this opinion the following reasons:

1st. The brethren are scarcely ever prepared to receive him. Not that he is not welcome and will not be treated kindly—but the most of our brethren in the country are farmers and must look after their work and laborers. They cannot sit down in the busy season to talk with the pastor. The same is true of the wife. Her affairs must be attended to also, consequently they excuse themselves and leave the pastor alone to fight flies, with nothing to read and no one to entertain him. Such has been my experience a hundred times or more within the last fifteen years. Then again, the pastor may drive ten miles to visit a family and find the parents gone to town or some where else, he may visit the next family with the same result and so on through the day. Four years ago I made fourteen calls in one day, missed my dinner and never found a family prepared to receive me. I know this is a rare occurrence.

2nd. The exposure to the minister is too great for the amount of good to be accomplished. He is exposed in the day going from house to house through cold rains, wind, hail storms, snows, mud etc. By night he is chilled through. One night he has comfortable quarters, good room, feather bed, plenty of cover, good fire. Next night the room is lathed and plastered, no carpet, no fire and very little cover. Next night the room is neither lathed nor plastered, no carpet, no fire, a hard mattress, one sheet and one bed quilt and from 10 o'clock until day he can see the stars through the roof of the house. He lies there, shivers and aches from the foot to the head until the coming of day—no sleep, no rest. Such has been my experience a number of times and I verily believe that is the cause of my broken down health to-day. The world will never know what a faithful minister suffers.

3rd. The loss of time to minister from home and study is too great for the amount of good to be accomplished. The distance

between homes is from one to ten miles, and it requires too much time to make the desired visits. The minister may travel twenty-five miles and make but few calls, and many of them prove fruitless. It seems to me that it would be better for him to spend the time in his study and be prepared to instruct them where they all meet together in the temple on Sunday. Doubtless there are some exceptions to what I have said, but, as a rule, pastoral visiting in the country does not pay. Next week I will pursue this subject further.

M. L. HURLEY.

Repentance Essential.

The doctrine of repentance is fundamental in the Christian system. No man can love God and truly serve Him who has not sincerely repented of his sins. We stop not to quote passages to show this. The New Testament is full of it. The believing heart comes not before a man sees himself a great sinner against his Maker. When Peter healed a man who was lame, and the people greatly wondered at it, how did the apostle act? He at once exhorted them to repentance. He told them of the great sin they had committed against "the Holy One and Just," and urged them to immediate repentance. He said to them: "Repent ye and be converted, that your sins may be blotted out." They had denied their Lord as he had done, and now he tries to show them the blessings of being turned from iniquity. God is always ready to hear and answer prayer. As it was when Peter exhorted, so it is now—"Refreshing shall come from the presence of the Lord"—peace, reconciliation and eternal life—but not until there is a "broken and a contrite heart." The voice of mercy calls, and God in the Gospel of love invites and entreats all sinners to return unto the Lord and live—"Be ye reconciled." And how much there is to be repented of and how great the sin against God! There is not one who has not offended God by sin and rebellion. When the time of refreshing comes—when God is manifesting His power to save in a peculiar manner—when you feel the Spirit of God moving upon your soul, and hear the voice of God calling you to repentance, it is surely time to heed and hear that ye may "be convicted," to use the word of the apostle. Peter reminded his hearers of what Moses had said—that "it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." But he goes further and tells them of the way of escape through "his Son Jesus," and that through Him they might be blessed and every one be turned from his iniquities. This for all people and for all time. The Son of God was revealed to purge away sin to bless all who repented in "turning

away every one" of us from our iniquities. The way of holiness begins at the gate of repentance. No man ever travels the highway of the saints who has not first passed through the wicket-gate of sincere, godly sorrow of the heart. God is so very good and merciful. He first shows the sinner his great sins, and what he must do to get away from them—"to turn away every one" from his iniquities" and to turn to the Christ for salvation from them, God having provided a way of escape and a means of deliverance. He reveals the enormity of sin and the curse against sin, and shows how the lost sinner may flee from it all and become holy, even as God is holy. "Blessed God, that besides showing us the way, He has given us all needful help in turning, and promised us also, when we are turned, all further help to walk in newness of life." He has declared—"My grace shall be sufficient for you." "As thy days are so thy strength shall be." To be turned from iniquity is a great blessing, surely! Are all who name the name of Christ among those who have thus turned? Being once turned, do they stay turned?—*Dr. T. B. Kingsbury in Wilmington Messenger.*

Interesting Daughters.

At a woman's missionary conference, not long since, while discussing the question, "How shall we interest our daughters in the subject of missions?" it is said that a sweet-faced old Methodist lady remarked that some things which had been said reminded her of a story of a farmer whom a stranger observed harnessing a colt with its mother. When asked the reason therefor he replied: "Oh, its the way I take to break him into the work. Trotting by the side of his mother, he soon learns to do just as she does, so that when the time comes for him to go alone, I have no trouble with him"—*Selected.*

PERSONALS.

ATKINSON.—Rev. J. O. Atkinson preached at Gulleys School house last Sabbath.

ROWLAND.—The Rev. Neil Rowland of Italy, Texas, is this week holding a meeting at Morrisville, N. C.

KLAPP.—Rev. S. B. Klapp, assisted by his brother, the Rev. P. T. Klapp, is this week holding a meeting at Union, Va.

HURLEY.—Rev. M. L. Hurley has gained eight pounds in weight since he went to the Buffalo Lithia Springs. He is improving and hopeful.

KITCHEN.—Mrs. Ella J. Beale says: I wish Rev. J. T. Kitchen would write every

week—I do so much enjoy his letters. He was my pastor once.

FOSTER.—Rev. J. L. Foster held a glorious meeting at Hayes' Chapel last week. Ten professions, and six accessions to the church membership.

KLAPP.—Rev. P. T. Klapp reports a good revival meeting at Youngsville in which all denominations took part. About twenty confessions. The meeting was held in the Baptist church.

JONES.—Rev. C. J. Jones, jr., of Berkeley, has been assisting Rev. J. W. Barrett in a series of meetings at Franklin, Va. Rev. H. H. Butler assisted the first week. The meeting has been quite interesting and we hope for a good report of its results.

ELDER.—The Rev. J. D. Elder says: The people are working me hard. I am pastor of New Hope church, Missionary of the conference, President of the Farmers' Alliance and W. M. of my Masonic Lodge, and the devil wants me to serve him, too, but I decline his call.

UNDERWOOD.—Rev. G. R. Underwood, Jonesboro, N. C., is studying the Missionary question. That is to say, he is posting himself on the subject of Missions. We commend his example to all our brethren. If we are to help the cause of missions we must know something of it.

ALDRICH.—Rev. Dr. Aldrich, President of Union Christian College, spent the summer in Europe, being a delegate from Indiana to the Y. M. C. A. World's Convention, which met in Amsterdam in Holland. We give in this issue an interesting letter from his pen. It is instructive and entertaining.

N. WMAN.—Rev. J. U. Newman, Ph. D., of Elon College spent a day or two in the city this week, consulting Dr. R. H. Lewis, the oculist. His friends here were delighted to have him with them. He is a popular teacher and a man of extensive information for one who has just passed his thirtieth mile post.

STOCKARD.—Prof. H. Jerome Stockard has been elected one of the editors of *Spirit and Life*. Prof. S. is an accomplished writer and we are glad to welcome him to this responsible position. He will do good work, or we shall be disappointed. Rev. D. A. Long, D. D., LL. D., is Editor-in-chief. They enter upon their duties with the Oct. No.

HYSLOP.—Deacon R. A. Hyslop and his excellent family of Norfolk County have left their splendid country home and have gone

to reside in Brambleton, Norfolk's fashionable suburban place of residence. Bro. H. has many friends who reluctantly see him and his family leave their old home, but then they also have many who welcome them to their new home.

HARRELL.—Col. E. G. Harrell, editor of the *North Carolina Teacher*, who is a prominent Baptist laymen says:

Mark the prediction! Within five years the doors of every college in North Carolina which desires to prosper in its work will be opened to girls on the same terms as to boys. It doesn't matter what may be our views as to co-education; the demand for this system of education is growing and the colleges and the University will not be able to resist much longer.

BOWDEN.—Bro. Daniel J. Bowden has resigned the superintendency of the Berkely Christian church Sunday School to enter upon his duties as Sunday School Missionary in the Eastern Va. Sunday School Convention. Bro. B. is well qualified to do this work and we hope for great good to come to the cause as a result of his labors. We do not fully know his plans, but he proposes to make an effort to put a Sunday School library in every school. That alone would be a grand work. We need to be a reading people, and a good library for the Sunday Schools of our churches will do much to cultivate a love for reading, or the reading habit. Let every possible encouragement be given Bro. Bowden and his work.

FONVILLE.—Rev. J. W. Fonville, Big Falls, N. C., has recently returned from the far West, where he had been to attend the bedside of his brother, Jerry Fonville, who died in Batesville, Ark., August 27th, 1891, of typhoid fever. We tender a brother's sympathy to the bereaved ones. The Batesville, (Ark.) *Guard* says: Mr. Jerry Fonville died on Wednesday night, of typhoid fever, after an illness of forty-six days. He was a young man of splendid character, about thirty years of age, born and raised in North Carolina. Nearly two years ago he was married to Miss Mary Allen, the youngest daughter of Dr. John F. Allen, since which time he has lived in Batesville. For the last five weeks he has lingered upon the very brink of the grave, without any perceptible change in his condition, which led the friends to hope that he might possibly recover; but a change came Wednesday and death speedily followed. He was a devout Christian and always declared himself ready to die. He was buried yesterday afternoon from the family residence, the funeral service being conducted by Rev. Dr. Long. There is sympathy in every heart for the young wife and the family of the deceased.

CHILDREN'S CORNER.

MY DEAR CHILDREN:—Do you know, I am surprised at the report Margaret Etheredge gives this week of your work for the communion set for Elon College church? I wonder where you all are or what you are doing during this long vacation from school duties? You surely have not been spending your time all in play, forgetting that you are members of a BAND of cousins who are trying to do what they can for Jesus. Now, if you have been negligent during the past few weeks, don't continue so, but come right out and say I will do something, and then make your word good by doing.

Cordially,

UNCLE TANGLE.

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DEAR UNCLE BARRY:—We gladly welcome you back to the Corner, not that we are tired of Uncle Tangle's letters, for I like them very much, and think he filled your place faithfully. I hope he will write when he can. But I am so glad you are able to write again, I hope you will soon be well. I also hope the cousins will keep the Corner full of cheerful letters every week, I love to read them so much and I know that it is much more encouraging to you. I am afraid I won't have much time to write after school begins, but perhaps I may find more time than I anticipate. Our school will begin on the 14th of this month. I will be glad when it does. I hope to see you the second Sunday at Providence, if you are well enough. Enclosed you will find half dime for the BAND

Lovingly,

ALLIE GIBSON.

I know that when school begins the young people have about all they can do to keep up their lessons, but I think you will find time to remember the Corner.

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Selma, N. C. Sept. 7th 1891.

DEAR UNCLE BARRY.—Guess I had better write, and let you, and the consins, know how I am getting along. I haven't near enough to buy the service, but I do feel so much encouraged when I get a letter with money in it. I send to the office every day, to see if I don't get a letter, and if the dear friends of the College knew how disappointed I feel, when I don't get one, I think some one would send in one every day. All children have pleasures of some kind, and working for Christ, and his church is mine. I can't go to school, visit, and play, like most little girls, because, I have so little health; so dear cousins, give me a little pleasure by sending me your ten cts. I know my letter is too long, so will tell you who has sent in their contributions

Pattie Newman, \$1.50; Naomi Eley, 10 cts; Johnnie Adams, 10 cts; William Long Holleman, 10 cts; Martha Pearl Holleman, 25 cts; Lizzie Jane Long, 25 cts; Fannie Brickhouse, \$1.00. I will close with much love and many thanks to the cousins.

Fondly,

MARGARET ETHEREDGE.

Margaret, I think you have no need to be discouraged, for it always takes time to accomplish anything. I am quite confident that the cousins will stand by you and soon Elon College church will have a fine communion set.

PERSONALS.

PALMER.—One of our exchanges says: "The Rev. Dr. Palmer, of New Orleans, pitched into the Louisiana Lottery as a wicked abomination and thereupon the New Orleans States, lottery champion, was mean enough to go raking among the musty archives and discover that the church of which the Rev. Dr. is pastor was built with money raised by lottery, under a special charter granted in 1822." What if that is true? Does the sinful act of a people in 1822 bind a man to do the same thing, or to submit to a great wrong in 1891? Never. We honor Dr. Palmer for the fight he is making against the Lottery.

JOHNSON.—The Rev. Herrick Johnson, D. D. in writing of Missionary success says:

1. *It is fixed.* "I will declare the decree."

2. *It is definite.* "I will give thee the heathen for thine inheritance."

3. *It is ever expanding.* The waters of prophetic vision, "to the ankles;" "to the knees;" "to the loins;" "water to swim in;" that "that can not be passed over."

4. *It is universal.* "Go and disciple all nations." A whole world full of believing sons and daughters!

5. *It is irresistible.* "All power is given unto me in heaven and earth. Go ye, therefore."

6. *It is with Christ's presence.* Lo, I am with you alway."

7. *It is inspiring.* When duty's brow is sunlit with hope, the feet and heart take wings.

SUMMERBELL.—Rev. B. F. Summerbell, Moscow, Pa., strikes a key note which sounds aloud when he says: Think of what? What Moses said in ten words, concerning the origin of light. "And God said, Let there be light: and there was light." Gen. 1: 3.

The skeptic argued that Moses blundered. Light before the sun! ha ha! cried the scoffers. Yet the passage remained through the intervening ages, until philosophy announced that the sun is not the cause of light; that light is inherent in matter. And so, after all, Moses was right, and Paul also in saying, For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Those who are great in philosophy are most hearty in their commendation of the Bible.

"Tho' all the forms that men devise,
Attack my faith with teacher's art,
I'll call them vanity and lies,
And bind the Bible to my heart."

Attention!

To the Brethren of the E. Va., Christian Sunday School Convention:—The last session of our S. S. Convention, realizing the great importance of missionary work within its bounds, provided for the raising of funds for this purpose, and elected Bro. D. J. Bowden S. S. Missionary and colporteur.

At the same time a special committee was appointed to have the general superintendence of this work. This committee has made all the necessary arrangements, and the S. S. missionary and colporteur will begin his work by the tenth of this month. He will visit all of the schools at least once during the year, organize new ones, circulate religious literature, and do general missionary work. Bro. D. J. Bowden is not only a young man of intelligence and culture but an active Christian worker. He is not entering upon a work new to him. He is simply changing from one phase of the S. S. work to another. Bro. B. has long been a Sabbath School worker and resigns his superintendency to enter upon a broader field.

Now, brethren, the work has been begun. What will you do with it? Shall it be a success or a failure? It is for you to decide. The committee proposes to do all it can to make this work a success, but one committee cannot do all. We ask that the brethren everywhere extend to the S. S. missionary and colporteur a hearty welcome and a strong support. He comes to you not in the capacity of a book peddler, but he comes by the authority of our Convention as a Christian gentleman bringing the gospel into your homes.

The plan for raising this missionary fund (adopted by the Convention) is as follows:

Each school is to take up four special collections during the year—on the 1st Sunday in October, January, April and July. The superintendents are to be supplied with barrels which are to be given out two weeks before the special collection to such children as may be willing to solicit funds for this purpose. These are to be called in by the superintendent on the day of the special collection and opened by him and kept until two weeks before the next. It is also recommended that the schools have concerts, festivals, excursions etc., to raise funds.

A beautiful silk banner will be awarded by the Convention to the school sending up the most money per member for this fund.

The barrels have been sent to all of the superintendents, and we hope all will receive them in time to give them out on the 3rd Sunday, which is the proper time to begin soliciting for the October collection. Please be sure and put those labels accompanying the barrels around them before they are distributed, that all may know the purpose for which they are contributing. We will furnish new labels whenever needed.

We trust that the superintendents will instruct the children in this matter and interest them in striving for the banner.

Let no Sunday school fail in this work. The success of the enterprise depends upon the co-operation of the schools. The great need of such a work is evident to all who are acquainted with the various homes of our land, homes in which no Bible or religious book can be found and whose influence over the children tend only to degradation and ruin. No class of people are better acquainted with these facts than the pastors, and we urge them to interest and encourage the schools in this good work.

N. G. NEWMAN, Chairman.

Worth Knowing.

The water company at Boise City, Idaho, own two artesian wells which conjointly daily over 1,000,000 gallons of hot water. The temperature of the water is 180° Fahrenheit.

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The output of the 46,000 oil wells of the United States is 130,000 barrels per day. A surplus stock is held in tanks of more than 35,000,000 barrels. The refining capacity of the country is 140,000 barrels per day, while 15,000 barrels are consumed as fuel.

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Some awkward pieces of money are the "loof," of Anam, in Eastern Asia, which is a flat, round gold piece, valued at \$220; the "obang," of Japan, valued at \$55; and the "benda," of Ashantee, worth about \$49. The California \$50 gold piece is about equal in value to the "benda." Anam also has the heaviest coin in the world, an ingot, worth about \$15.

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Lake Urmiah, in Persia, 4,100 feet above the sea, is, according to British Consul-general Stewart, at Tabriz, the saltiest body of water on the earth, being saltiest than even the Dead Sea. It is 87 miles long and 24 miles broad, and contains nearly 22 per cent. of salt. Its northern coasts are incrustated with a border of salt glistening white in the sun. It is said that no living thing can live in it, but a small species of jellyfish manages to maintain an existence in its waters.

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The Swiss Republic celebrated last week the 600th anniversary of its birth. It was on the first of August, 1291, that the representatives of the three Swiss cantons—Schwytz, Uri, Unterwalden—met and formed the alliance which became the foundation of this oldest of existing republics. Switzerland has held her own amid all the shocks of revolution, and has defended herself successfully against all the attacks of despotism. From the growing family of republics she receives the heartiest expressions of sympathy, good-will, and sincere congratulations.

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The fame of being the loftiest peak in North America is now bestowed upon Mount St. Elias, in Alaska; but Dr. Scoville, of Terre Haute, Ind., believes that an accurate measurement of Mount Orizaba, situated about 100 miles east of the city of Mexico, would make the Mexican peak the higher of the two. Dr. Scoville, to satisfy his hypothesis, has organized an expedition, and, accompanied by Prof. Seaton, of Bloomington University, and Prof. Woolman, of De Pauw University, has started for the point in question. The Mexican government, interested in the design, has facilitated the progress of the expedition by special privileges.

The discovery has been announced of an enormous cavern in Josephine county, Oreg., about twelve miles north of the California line and about forty miles from the coast. There were two openings in the cave, which looked like small fissures in a great limestone bluff. This limestone extends for miles and externally appears massive and solid, but is honey-combed within with cracks and crevices, which extend for miles without any apparent order or system. Many of the passages within the cave are described as of great beauty, containing semi-transparent stalactites, giant milk-white pillars and pools and streams of pure, clear water. Several miles from the entrance a small lake of clear water and a water-fall of thirty feet in height were discovered. It was estimated that the main body of the cave, which is undoubtedly a vast extent, was 1,500 feet from the surface of the mountain.

Buddhist Practices.

We often deplore the divided state of the Christian Church into sects, and deem it one of the great hindrances to the rapid evangelization of the world, but Christianity is not the only religion that suffers from such division and subdivision, and a brief examination into Buddhism reveals a strange list of varying customs and practices.

I visited a small town last summer where I could not be served with eggs (which is our dependence when traveling here in Japan), so I suggested as we were near a small stream we, perhaps, could have fresh fish, but I was told that the only fish there were eels, and the priests forbid the catching of them. I protested that the priests did not control the streams, when the hotel keeper said that if any one were known to have taken any eels from the stream he would probably be killed by the people, who thoroughly believed the teaching of the priests. The next morning I went to the stream and in a shallow place near the bank I saw two very large eels lying on the mud, and was informed that there were probably thousands in the stream. The priests in that town allow the people to kill and eat chickens.

In another town I could not have chicken because the priests did not allow the people to kill them, although they can bring them already killed from another town, and here in Tokio and other treaty cities the priests indulge in all kinds of meat and fish. I have seen it stated in some of the Japanese reading books that some Buddhist priests wear a screen over their mouths lest they should destroy the little insects that float unobserved in the atmosphere.

In other matters, as well as that of food, there is great diversity of opinion and practice. In some sects celibacy is enjoined on the priests, while in other sects the priests are allowed to marry one or more wives, and

some recognize the right of the priests to have one or more concubines in addition to his wife.

The following was taken from a Japanese paper, published in Tokio, and translated by a man whose reputation for truth is established:

"A few weeks ago the votaries of Monto sect in Kanezawa, Kaga, presented the head priest of the Honguanji with a blooming young woman by the name of Matsuga, aged eighteen years, who is said to be a charming beauty. She was sent up to Kioto, where the pope of the sect is residing, in a new and splendid *norimono*, attended by a number of zealous Monto disciples, all dressed in *asagami shimo* (an old-fashioned attire now worn only by a few people who yearn for 'ye olden times'). The bearers of the precious live stock presented along with her the following document: 'We hereby present to the Pope of the Honguanji the accompanying young woman in return for the reading of the *kio* (sacred books) to be always performed on our behalf.

"(Signed and sealed)

"_____

"_____

"_____

"The Honguanji officials gave them the following receipt: 'We hereby certify that we have duly received the young woman sent by the faithful in Kanezawa, as a present in return for the reading of the *kio*, which office shall be continually performed on your behalf.

"(Signed and sealed)

"_____

"The document is signed by the manager of private affairs of this kingly priest. It is reported that this new arrival has completely won the affections of the holy man, and that his love for his former concubine, Ojuji, has now grown cold, though she has already borne him a son. This custom of presenting concubines is not a rare thing in this sect."

Nearly every wild and domestic animal is worshipped in some part of Japan. The animal most generally worshipped is the fox. I notice, however, that while there is such a diversity of thought and practice among the different sects of Buddhists, they are a unit in opposing Christianity, and they welcome every one who has a word to say against the foreign religion (as they call Christianity), and are not slow in inventing reports and fanciful stories concerning the failure of the new religion to meet the wants of the people. I understand some priests regularly warn their people to avoid as much as possible any intercourse with foreigners, and even hire children to create disorder at or near the places where Christian services are held, thus teaching the children to disregard the usual courtesies taught in the schools.

It is not very strange that the progress of Christianity here should be slow under such circumstances. Nevertheless, the light is dawning upon the people, and every month witnesses some conversions to Christ, and we expect all the dark places will be lighted with the light from heaven.

H. J. RHODES.

Trials.

There are temptations to the sick and weakly. The sick have often to be much alone. While others are going to and fro in the various businesses of life, their lot is to be alone, with their thoughts perhaps turned in upon themselves, with no apparent fellowship save that of their pains. Sometimes sick people have no friends who can be with them, and sometimes friends can stay with us only a little while; for life is busy, and there are few who have not work pressing upon them which must be done.

It is no wonder if some heart sinkings accompany the loneliness of illness. Man was made by God for companionship, and not for solitude. It is not sinful, it is quite natural, that we should feel distressed at the thought of solitude.

But there is much comfort to be had if we think that solitude is far from being all evil—that it has its good things.

The earth's surface, peopled with life, with waving trees, and grazing oxen, and busy men, has unnumbered forms of beauty; but away down in the ocean depths is beauty too. There are to be seen in its corals and shells, and what we call weeds, and in its living inhabitants, many forms of beauty—unlike, indeed, to those which belong to the surface of the earth, but beauty, both in form and color, still.

Let us now search in our lonely time (or rather in our times of being alone, for we may be alone without being lonely) for some of its beautiful things; let us draw our comforts from itself.

Look first at your Lord and Master, Jesus Christ. He was alone. He was alone in his great temptation. In all that wilderness time he saw no human face, he heard no human voice. He, undoubted man, with man's sympathies and man's needs, was cut off from men. He was with the Evil Spirit, but as regards human fellowship alone. And you have fellowship with his suffering. Strengthen yourself in the honor of being in some small measure even as Christ was.

When we go into the crowd we must expect the temptations of the crowd, and when into solitude, then the temptations of solitude; but in each case we may have fellowship with Jesus.—*Ex.*

“One Incalculable Difference.”

President Andrews, of Brown University, says: “Many moral evils compass our modern society about. The outlook for progress is in various ways most discouraging. At some points our course is retrograde. Social and private sins, as contrasted with crime of violence, are on the increase. In numerous of its worst phases, our age exactly resembles that which preceded the breaking up of the old Roman Empire. Many thoughtful persons are at this moment in terror of some signal social paroxysm like that. And it may come. God may please again to purify the air by a cyclone, or to heave up continents of rich loam by an earthquake. But there is one incalculable difference between the civilized society of to-day and that of the ancient world when about to be dissolved. We have Christ, and they have not.”

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The World's Conference of The Young Men's Christian Association.

BY PRESIDENT L. J. ALDRICH, D. D.

I shall pass by, for the present, the sights in London, the trip through western France, and the most delightful stay of a week in Paris, also the Journey through Belgium and its principal attractions, in order to give a brief report of the opening of the great international gathering of Young Men's Christian Associations at Amsterdam. This is the objective point for which we started from America as a state delegate from the Indiana associations. Amsterdam, though a Dutch city, is by no means inferior to the best of equal size in other countries through which we passed. Indeed, one finds very much to admire in the patience, toil, and large outlay of skill and expense that has made this remarkable town of 500,000 inhabitants famous throughout the world. The city is built upon piles, driven at great depth into the firm soil beneath; yet one would scarce know the fact from casual observation. Here we find a large variety of peoples of many different nationalities. There are not a few English and Americans who have found a congenial home and profitable business in this great capital and center of Dutch and German commerce.

Some of us in America were inclined to doubt the propriety of convening so great an organization as the World's Young Men's Christian Association Conference in Holland; but since coming here we do not wonder that Amsterdam was chosen. The conference is expected to continue about a week, and bids fair, at this writing, to be the largest and most successful meeting of the kind ever held. There are about 500 delegates, it is estimated, already in attendance. America, Africa, India, China, England, indeed not only every civilized nation, but wherever the Y. M. C. A. has gone, almost—from all these countries, delegates have come to consult together regarding the great question of saving the young men to Christ and the Church.

It was the privilege of a lifetime to attend the opening session last evening. The great "Westerkirk" (West Church) was thronged to the very doorways. The delegates were seated together in the central part of the house. There were four addresses, occupying about twenty minutes each. These addresses were in the form of welcome and responses on the part of the home association and others. Every address was inspiring. And, although each of the four great languages of the world were represented in the addresses, we understood enough of each to catch the spirit of the utterances. The Hollanders are a remarkably hospitable people, and very extensive arrangements were made for the free and sumptuous entertainment of the delegates from abroad. Mr. Miller, of

Amsterdam, leader of the Y. M. C. A. in Holland, delivered the first address. The second was in English, by Mr. Chambers, also of Amsterdam.

I would be glad, if space permitted, to give a full report of Mr. Chambers' most admirable address. He spoke, first of all, regarding the tie of common brotherhood which bound all men together in Christ—a tie stronger than language (notwithstanding the English language was fast becoming the language universal) Canada, New Zealand, Cape of Good Hope, and the multitudes from every nation, almost, on the globe are feeling this common tie of not only one language but one spirit, in this grand cause of the world's salvation through Christ. He said that we were all helping or hindering this work by our influence; that our influence was of two kinds—voluntary and involuntary. "None of us liveth to himself." As the flower sheds its fragrance, so the Christian young man unconsciously contributes just what he is and possesses to building and beautifying of character in other young men. He showed most touchingly how such influence goes on through the ages, ever doing its work. We are responsible, in a large sense, for this involuntary influence we exert, because the shaping of moral character lies within our own voluntary choice. Hence, he said, the Y. M. C. A. seeks to bring the great body of young men into a realization of this fact—this privilege and responsibility of saving the world to Christ. He exhorted the men to let the Word of Christ dwell in them richly, that they might be furnished for this work. And the address went on, showing finally how we were all united as different associations, worshipping in different languages and under different names throughout the world. The two addresses that followed, in French and German, I am not able to epitomize. At the close we all united, each in his own language, in singing the doxology, to the tune of Old Hundred. The following is two lines in each language:

"To Father, Son, and Holy Ghost,
The God, whom humbly we adore."

"I em Vater, Sohn und Heiligen Geist
Dem Gott, den Erd und Himmel priest."

"Au Pere, au Fils, au Saint Esprit,
Dieu trois fois saint, Dieu de Bonte"

"Den Vader, Zoon, en Heiligen Gust,
Zij eer roem! Gemeente, Uro Koor."

As we joined enthusiastically in singing that grand doxology to the glory of our common Father, I thought, surely, we were having a return of Pentecost.

God richly blessed the meeting to our spiritual uplifting and renewed consecration to the work he is carrying on, through the Young Men's Christian Associations of the world.

We felt proud that in America this great work is growing so rapidly, and that in our own Union Christian College we were blessed with a strong, growing association that is not

only a mighty power for Christ in the college, but which binds the students of the college with the great body of workers in a tie of common brotherhood.

God bless the Young Men's Christian Associations of Union Christian College and of America and the world.—*Herald of Gospel Liberty.*

A WIDE-AWAKE HOUSE!

—:O:—

The wide a-wake house or Ballard & Smith is always on the lookout for desirable goods under market value. Big lots of such goods are being daily received and sold at cut prices. You can always find Bargains in every line at this house.

SHOES AND SLIPPERS.

We have the only agency in this section for Ziegler's fine city-made Shoes and Slippers, which are known to be the best fitting and wearing goods on the market.

The elegant styles in Oxford Ties just out for ladies, misses and children are among the greatest attractions in our stock. The lasts are new and beautiful, combining elegance in style and comfort to the foot. The new fitting system is a great improvement and entirely different from anything ever used in Suffolk, which places us beyond competition in fine goods. We know how to fit shoes, which is a point many shoe salesmen do not understand. Your corns and sore feet can be cured only by wearing perfectly fitted.

GENTS' WHITE SHIRTS.

After searching for more than five years for the best Shirt in the market we step "on deck" with what we think "downs them all." This Shirt is made by the factory expressly for us, laundered and unlaundered, extra long, with plaited bosoms, and is known as the favorite. The same factory also makes for us an unlaundered Shirt known as our leader, which is a "stunner" for 75 cents.

DEMOREST'S PATTERNS.

We have the agency for the Mme. Demorest Patterns and Port-folio of Fashions, which we carry in stock at all seasons of the year and can forward promptly by mail to any address. These are the leading standard sure fitting Patterns, which have been established thirty-five years.

SEWING MACHINES.

We are also agents for the Demorest Sewing Machine, a \$55 machine, which we are selling with all attachments at \$19.50 cash, warranted for five years. This machine is guaranteed to be as good as any on the market, and thousands of testimonials prove that notwithstanding the extremely low price the machine is second to none.

BALLARD & SMITH,
SUFFOLK, VA.

A Blessing in Disguise.

Afflictions do not always benefit; it depends how we receive them as from the hand of God.

John Bunyan's usefulness among the poor people to whom he so steadily preached Christ, as he went about among them, seemed all brought to a standstill when he was shut up in Bedford jail. Doubtless it was to beguile the hours and keep his thoughts in a profitable current that he first took up his pen to write his wonderful dream. But, wherever the Bible has gone, that too has gone with it, hand in hand, comforting and guiding more simple, unlearned souls that probably any other inspired work ever penned.

Some of Paul's letters were written in prison. Most of those who have been eminent as God's stewards in any line have first passed through the fire. Some of the beautiful poems have been written in hours of the deepest trial, and many a soul has had his spiritual activities all quickened by a long look into eternity, which seemed but a hand-breadth away.

Said a minister on a sick pillow: "I have learned more of theology in these six weeks 'than in all my life before.'" Said a young man, whose eyes had been darkened: "I never saw until I became blind." As Theodore Monod truly says: "In an army, when a man is wounded, they bear him at once from the field. Not so in the Lord's army. There the faint are in the heat of battle and the wounded lead the vanguard." Those whom God employs for great services have in one way or another been among the most afflicted of men. Sometimes it is the heart that is placed on the rack, sometimes it is the body, and sometimes both, when the service is to be most rare and glorious.

God's purposes are far reaching. The chain of second causes may be very long, but the first link is always in God's hand. What a privilege to be any link in this chain, even the one most out of sight. Not only the words of these suffering ones are powerful for good on other hearts, but their prayers are mighty, and who can measure the height and depth of their influence?

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For Brain-workers and Sedentary people; gentlemen ladies, youths; athlete or invalid. A complete gymnasium. Takes up but 6 in square floor room; new, scientific durable, comprehensive, cheap. Indorsed by 30,000 physicians, law, (trade mark) yers clergymen, editors and others now using it. Send for illustrated circular, 40 engravings, no charge. Prof. D. L. Dowd, scientific, physical and vocal culture, 9 East 14th St., N. Y.



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Elon College, N. C.

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One third in a good state of cultivation and the balance in oak and pine.

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E. E. HOLLAND.
ATTORNEY AT LAW,
SUFFOLK, VA.

COURTS—Nansemond, Isle of Wight, and Southampton Counties.

Richmond and Danville Rail road Company.

Condensed Schedule.
In Effect May 31st, 1891.

SOUTH BOUND.	DAILY.	
	No. 9.	No. 11.
Lv. Richmond,	a3 00 p m	a2 55 a m
" Burkeville,	5 11 p m	4 55 a m
" Keysville,	5 53 p m	5 36 a m
Ar. Danville,	8 12 p m	8 00 a m
" Greensboro,	10 20 p m	10 19 a m

Lv. Goldsboro,	a2 57 p m	†8 30 p m
Ar. Raleigh,	4 43 p m	11 50 p m

Lv. Raleigh,	a6 10 p m	a1 30 a m
Ar. Durham,	7 30 p m	3 32 a m
" Greensboro,	10 00 p m	8 00 a m

Lv. Winston-Salem,	†8 30 p m	a7 25 a m
" Greensboro,	a10 30 p m	a10 28 a m
Ar. Salisbury,	12 20 a m	12 02 p m

" Statesville,	a1 52 a m	a1 01 p m
" Asheville,	6 55 a m	5 03 p m
" Hot Spring,	8 56 a m	7 00 p m

Lv. Salisbury,	a12 30 p m	a12 10 a m
Ar. Charlotte,	2 10 p m	1 35 p m
" Spartanburg,	5 32 a m	4 43 p m
" Greenville,	6 47 a m	6 05 p m
" Atlanta,	1 15 p m	12 30 a m

Lv. Charlotte,	a2 20 a m	a1 40 p m
Ar. Columbia,	6 20 a m	5 30 p m
Ar. Augusta,	10 20 a m	9 10 p m

NORTH BOUND.	DAILY.	
	No. 10.	No. 12.
Lv. Augusta,	a7 00 p m	a10 45 a m
" Columbia,	11 00 p m	2 00 p m
Ar. Charlotte,	4 00 a m	6 30 p m

Lv. Atlanta,	a7 00 p m	a8 10 a m
Ar. Charlotte,	5 10 a m	6 40 p m
" Salisbury,	6 52 a m	8 35 p m

Lv. Hot Springs,	a4 48 p m	a12 28 p m
" Asheville,	6 25 p m	2 15 p m
" Statesville,	11 02 p m	6 40 p m
Ar. Salisbury,	12 01 a m	7 34 p m

Lv. Salisbury,	a7 00 a m	a8 45 p m
Ar. Greensboro,	8 44 a m	10 30 p m

" Winston-Salem,	a11 38 a m	†12 20 a m
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Lv. Greensboro,	a10 30 a m	a12 20 p m
Ar. Durham,	12 23 p m	4 35 a m
" Raleigh,	1 29 p m	7 15 a m

Lv. Raleigh,	a. 24 p m	†8 45 a m
Ar. Goldsboro,	3 10 p m	12 20 p m

Lv. Greensboro,	a8 52 a m	a10 40 p m
Ar. Danville,	10 40 a m	12 20 a m
" Keysville,	1 26 p m	4 13 a m
" Burkeville,	2 11 p m	4 55 a m
" Richmond,	4 10 p m	7 00 a m

† Daily except Sunday. a or *Daily.

Between West Point and Richmond.

Leave West Point 7:50 a m daily and 8:50 a m daily except Sunday and Monday; arrive Richmond 9:15 and 10:40 a m. Returning Lv. Richmond 3:00 p m and 1:45 p m; arrive West Point 5:00 and 6:00 p m.

Richmond and Raleigh via. Keysville.

Lv. Richmond 7:00 p m daily; Keysville 6:00 p m; arrive Oxford 8:00; Henderson 9:15 p m; Durham 9:35 p m; Raleigh 1:40 p m. Return g leave Raleigh 9:15 a m daily, Durham 9:39 a m; Henderson 9:45 a m; 10:55 a m; arrive Keysville 1:05 p m. Richmond 4:10 p m. Through coach

between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9:10 a m; arrives Durham 6:50 p m. Leaves Durham 7:1 a m daily except Sunday, arrives Oxford 9:10 a m. Leaves Durham 7:30 p m daily except Sunday at Keysville 1:59 p m Lv Oxford 3:00 a m daily except Sunday: at Durham 5:05 a m

Additional train leaves Oxford daily except Sunday 11:16 a m, arrive Henderson 12:15 p m., returning leave Henderson 2:25 p m. daily except Sunday, arrive Oxford 3:35 p m.

Washington and Southwestern Vestibuled Limited operated between Washington and Atlanta daily, leaves Washington 8:40 p m., Danville 3:45 p m., Greensboro 5:10 p m., Salisbury 6:34 p m., Charlotte 7:55 p m., arrives Atlanta 2:25 a m. Returning, leave Atlanta 12:35 p m., Charlotte 9:20 p m., Salisbury 10:32 p m., Greensboro 12:03 p m; arrives Danville 1:30 a m., Lynchburg 3:35 a m., Washington 8:45 a m.

No. 9, leaving Goldsboro 2:57 p m. and Raleigh 6:10 p m. daily, makes connection at Durham with No. 40, leaving at 7:15 p m. daily, except Sunday for Oxford, and Keysville.

Nos. 9 and 10 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On Trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York, Danville and Augusta and Greensboro, via Asheville, to Knoxville Tenn.

On 11 and 12 Pullman Buffet Sleeper between Washington and New Orleans, via Montgomery, and between Washington and Birmingham, Ala. Richmond and Danville, Raleigh and Greensboro and between Washington and Augusta, and Pulma Buffet Sleepers between Washington and Hot Springs via Asheville.

SOL HAAS, JAS. L. TAYLOR

Traffic Manager Gen. Pass. Agent

W. A. TURK,

Div. Pass. Agent,

RALEIGH, N. C.

RALEIGH AND GASTON RAILROAD

in effect Sunday, Dec. 1890

TRAINS MOVING NORTH.

	34	38
	Pass.	Pass. and Mail.
	Daily.	Daily ex. Sund.

Leave Raleigh,	5 00 p m	11 25 a m
Mill Brook,	5 15	11 41
Wake,	5 30	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plains,	7 14	1 9
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p m

TRAINS MOVING SOUTH.

	41	45
	Pass. and Mail	Pass.
	Daily ex. Sun.	Daily.
Leave Weldon,	12 15 p m	6 00 a m
Macon,	1 13	7 06
Warren Plains,	1 20 p m	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

LOUISBURG RAILROAD

Leaves Lousburg at 7:35 a m, 2:00 p m
Arr at Franklinton at 8:10 a m, 2:35 p m
Lv. Franklinton at 12:30 p m, 6:05 p m
Arr. at Lousburg at 1:05 p m, 6:40 p m
JOHN C. WINDER, Gen'l Manager.
Wm. Smith, Superintendent

RALEIGH AND AUGUSTA AIR-LINE

R. R. In effect 9 a. m Sunday, Dec. 1890

Going South.

	NO. 41	NO. 5
	Passenger	Freight
	& Mail.	Passenger
Leave Raleigh	4 00 p m	8 35 a m
Cary,	4 19	9 10
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	4 20
Southern Pines,	6 21	5 35
Arrive Hamlet,	7 20 p m	8 10
Leave "	7 40 p m	
" Ghio	7 59 p m	
Arrive Gibson	8 15 p m	

Going North.

	NO. 38	NO. 4
	Passenger	Freight & Passenger
	& Mail.	
Leave Gibson	7 00 a m	
Leave Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	5 00
Southern Pines,	8 58	7 40
Cameron,	9 26	9 31
Sanford,	9 52	10 55
Moncure,	10 16	12 10
Merry Oaks,	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a m	3 20

PITTSBORO ROAD.

Lv. Pittsboro at 9:10 a. m. 4:00 p.
arr at Moncure at 9:55 a. m. 4:45
Lv Moncure at 10:25 a. m. 5:10 p
arr at Pittsboro at 11:10 a. m. 5:55

CARTHAGE RAILROAD.

Lv Carthage at 8:00 a. m. 3:45 p
arr at Cameron at 8:35 a. m. 4:20
Lv Cameron at 9:35 a. m. 6:00
arr at Carthage at 10:10 a. m. 6:3

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BELLS, CHURCH, SCROO

Tribute of Respect.

At a conference of the Spring Hill Christian church Aug. 8th, 1891, the following preambles and resolutions were adopted:

Whereas, God in His wisdom has removed from our midst and the labors of this life Revs. R. A. RICKS and M. B. BARRETT, two former pastors of this church, and Whereas, we desire to express our high regard for them as Christian gentlemen and able ministers of the gospel, therefore be it Resolved:

1st. That in the death of these two ministers, the cause of religion and the Christian Church lose two able, useful and eloquent advocates; their churches useful pastors and their families devoted husbands and parents.

2nd. That while we deeply deplore their removal from us to the Spirit land, we will be submissive to the divine will and pray God's blessings upon their churches and families.

3rd. That we ever strive to emulate the gospel they so faithfully taught while our pastors.

4th. That these resolutions be sent to their families and also published in the CHRISTIAN SUN.

J. E. WELT,
J. H. HARRIS,
C. C. RICHARDSON.

A Sad Death.

FITZHUGH LEE HOFER, a highly esteemed young man, member of Beulah Baptist church, departed this life, by accident, July 11th, 1891, near Rocky Mount, Va. He fell from the trussing of a railroad bridge, the fall killing him instantly.

His remains were taken to Gates co., N.C., laid to rest in the old family burying ground. The funeral services were conducted by Rev. W. B. Waff, assisted by Rev. Frank Hall of Norfolk.

Fitz. was a good boy, loved by all who knew him. He united with the church when quite young and held out faithful until the death angel bore him to his everlasting home.

He leaves to mourn their loss, three loving and devoted sisters, with a host of relatives and friends.

May those who are left behind strive to follow his good example, so that when the last summons shall come and they too shall be weighed in the balance, may they not be found wanting.

How short the race our friend has run,
Cut down in all his bloom.
The course but yesterday begun,
Now finished in the tomb.

A FRIEND.

Eastern Carolina Fair and Stock Association.

For above occasion the Richmond and Danville Railroad will sell tickets to Goldsboro, N. C., and return at following rates from points named. Tickets on sale Sept. 13 to 17, 1891: From Asheville, \$6.40; Charlotte, \$5.00; Durham, \$2.00; Greensboro, \$3.19; Raleigh, \$1.50; Henderson, \$2.45; Winston-Salem, \$3.70; Selma, \$1.15 Rates from intermediate points in same proportion.

The Religious Herald of Richmond, Va., recently issued a special educational number. It was full of interest to all persons inter-

ested in education, and especially so to Baptists. By the way our Baptist brethren are doing as much for the cause of education as any other people in the South.

D. Biggers' Huckleberry Cordial is a sure cure for all Bowel troubles. For sale by all dealers

A Stranger in a Strange Land
A. Black Jr., writes from Andalusia, Alabama, that he was taken with dysentery of the bloodiest type. Doctors were called in to no effect. A stranger suggested Dr. Biggers' Huckleberry Cordial, and to its use he owes his life.



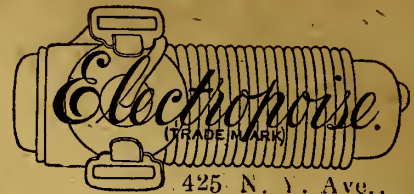
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SKIN SCALP
AND
DISEASES
CURED BY
Cuticura

EVERY Humor of the skin and scalp of infancy and childhood, whether torturing, disfiguring itching, burning, scaly, crusted, pimply or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous or hereditary, is speedily, permanently and economically cured by the Cuticura Remedies, consisting of Cuticura, the great skin cure, Cuticura Soap, an exquisite skin purifier and beautifier, and Cuticura Resolvent, the new blood purifier and greatest of humor remedies, when the best physicians and all other remedies fail. Parents save your children years of mental and physical suffering.

Sold everywhere. Price, Cuticura, 50c; soap, 75c., and Resolvent \$1. Prepared by Potter Drug and Chemical Corporation Boston. Send for "How to Cure Skin Diseases."

Baby's skin and scalp purified and beautified by Cuticura Soap.

Kidney pains, backache and muscular rheumatism relieved in one minute by the Cuticura Anti-Pain Plaster. 25c.



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DURHAM, N. C., June 22nd, 1891.

MR. JOHN N. WEBB, Washington, D. C.

Dear Sir—I have known the Electropoise used in a number of different cases for various complaints. In no instance have I known it to fail to benefit or cure the person who used it. I am not in any interest in it. My object is to benefit humanity, and I unhesitatingly say that from my long personal acquaintance with you, as well as from the wonderful cures it has wrought under my own observation, on various persons afflicted with various ills, I am prepared to believe the testimony offered in proof of the wonderful cures produced by the persistent, intelligent use of the Electropoise, and commend it to invalids.

Yours truly,
ALEX. WALKER.

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Or you are all worn out, really good for nothing, it is general debility. Try
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COMPLEXION		
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